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Soma was the name of a plant from which an intoxicating liquor was extracted; it was also the name of a god, which assumed divers shapes in Indian mythology. Miss Davis finds several points of similarity between the figure of Dionysos and that of Soma. Do these point to a more or less direct influence of Indian mythology upon Greece so that Soma can be properly called the prototype of Dionysos or can they be explained by the development of a common type which became Dionysos among the Phrygians and the Greeks, and among the Aryans of India, Soma? Miss Davis has brought forth excellent arguments for her thesis; but somehow it is difficult to see through what channels Indian influence exerted itself upon Phrygia or Greece. It could be only through Babylon, where there are no traces of Soma-worship. We shall grant to Miss Davis that our knowledge of Babylon is still very limited and that an argument from silence does not carry very far except sometimes as a demonstration of our ignorance. It remains that her book will be a noteworthy contribution to the study of comparative religion: it is the work of one who possesses the sound philological training without which studies of that type are only shallow generalizations.

The Bearing of Recent Discovery on the Trustworthiness of the New Testament. By Sir W. M. Ramsay. New York: Hodder & Stoughton, 1915. Pp. xiv+427. \$3.00.

This book is not designed to report new discoveries in the field of New Testament study, but to estimate the apologetic value of the new information which has come to light in more recent years and is already known to scholars. Also the form of presentation is popular, the principal part of the book being composed of the James Sprunt Lectures delivered at Union Theological Seminary in Virginia in the autumn of 1913.

As everyone knows, the author is a veteran explorer of Central Asia Minor, but the present work is mainly a defense of his personal views as to the correct applications of his discoveries rather than a simple statement of archaeological data. This interest is made to justify the insertion of an introductory biographical chapter, which, however, does not describe the events of the author's career as an explorer but shows how Providence had led him, often against his own will, into this work in order that—so he apparently would have us infer—he might become a defender of traditional views regarding the literal historical accuracy particularly of the Lukan writings. On the other hand, those who have given less credit to Luke are said to be prompted by a desire "to discredit the superhuman element in the history. Their hostility to Luke arose out of their refusal to admit the

superhuman element in the government of the world."

Passages like this indicate the author's leading interest, which determines the plan of his work. As he himself says, "there is no attempt to follow a strictly scientific order," but the order followed is designed to exhibit the development of his own personal opinions with respect to the trustworthiness of the New Testament as a supernatural historical record. Consequently he is particularly interested to establish the reliability of "the episodes in the First and Third Gospels describing the circumstances of the Savior's birth, No one can comprehend Luke or Matthew so long as his mind is clogged with the old ideas about the puerility and untrustworthiness of those episodes."

These sentences indicate the aim of the whole, namely, the establishment of supernaturalism as the underlying principle of all the New Testament writings. This result is attained by examining a few representative passages which have been "exposed to hostile criticism," and a defense of these is thought to justify the conclusion that "the New Testament is unique in the compactness, the lucidity, the pregnancy, and the vivid truthfulness of its expression." Recent discovery is made to contribute toward this end by showing that these data, when correctly expounded, support the author's thesis. To those who are at the outset in agreement with his thesis the argument may prove satisfactory; other readers may find the book useful chiefly for the valuable grains of archaeological fact which can be sifted from the chaff of interpretation.

Buddhist Psychology. By Mrs. C. A. F. Rhys Davids. London: G. Bell. Pp. xii+212. \$1.00.

It is difficult to trace with certainty how much of the scholastic teaching of Buddhism goes back to the founder of that religion. There are two great divisions in Buddhism: Southern Buddhism, preserved mainly in Ceylon, and Northern Buddhism, still powerful in Thibet, China, Korea, and Japan. The Buddhism of Burma and Siam is of an intermediate type. Mr. and Mrs. Rhys Davids have done a remarkable work in the study of Southern Buddhism, and have edited and translated a number of texts written in the Pali language. In this volume of the "Quest" series Mrs. Rhys Davids takes up the subject of Buddhist psychology as set forth in those Pali sources which go back to the first three centuries of our era. It is hard to believe that the Abhidhamma texts, many of which were composed eight centuries after Buddha's death, give us a very accurate description of his teaching. India is a land where metaphysical thought was busily at work, and it may safely be assumed that Gautama's pragmatic method of *via media* was more

simple than the teaching of our present Pali texts. Buddhist psychology differs very much from ours. Mind is conceived as a series of aggregates. Consciousness, as Buddhist writers understand it, could be best described as a succession of phenomena, flash-points of infinitely short duration, like the photographs on a cinema-film. This series of phenomena is conventionally and conveniently expressed as a unity, a mind. This impermanent compound called the self is made of five aggregates: material qualities, feeling, sense-perception, complexes of consciousness, and lastly, consciousness itself. This classification goes back to Buddha. He looked upon himself as a physician who wants to heal the disease of mankind. Sense-impressions and the reaction of consciousness upon them were the avenues whereby came suffering. Buddha taught how these errors could be dissipated and deliverance attained. It is seen clearly how a sound knowledge of Buddhist psychology is essential to the study of Buddhism. Mrs. Rhys Davids' book will be found invaluable in such a study.

Bible Stories and Poems. Edited by Wilbur F. Crafts. Illustrated Bible Selections Commission, 206 Pennsylvania Ave. S.E., Washington, D.C., 1915. Pp. 397. \$1.00.

The student's presentation edition of Dr. Crafts' *Bible Stories and Poems* is meant to serve as a textbook to Bible-study in colleges and for "credit" classes on the North Dakota plan in high schools. It is also adapted to be the basis of Bible-study for church day schools on the Gary plan. The volume is illustrated by 76 Tissot pictures in full color and 140 other pictures or maps. The selection of readings is mostly from the Old Testament; the New Testament passages are of an ethical character to which Jews—at least Reformed Jews—will scarcely object.

Spiritual Healing. By W. F. Cobb. New York: Macmillan, 1914. Pp. xiii+312. \$1.60.

Spiritual healing is not confined to any grade of culture. Dr. Cobb shows how it is found among primitive peoples, in antiquity, in the early church, and now among ourselves. Christian Science is a striking movement and in spite of the grotesqueness of its creed is a living accusation to orthodox religion and medicine, which have failed to keep in their proper place the essential truth latent in Christian Science. The process of spiritual healing springs from a transcendental Self. "Behind the speech which fires is the orator; behind the poem the poet; and behind the human machine is the divinely free Self." This transcendental Subject "is the organizing

principle of our two-sided empirical self, and when it is allowed to exercise its heavenly powers in an unusual degree we get inspiration, inventive power, superhuman fortitude, or saintliness. When it is physical or mental recuperation . . . we call his work, when we see it, spiritual healing." This is Dr. Cobb's main thesis and he defends it in an able manner. His book deserves to be heartily commended.

The Testing of a Nation's Ideals. By C. F. Kent and J. W. Jenks. New York: Scribner, 1915. Pp. vii+149. \$0.75.

This volume contains twelve studies of political economy as exemplified by the Old Testament. They show the development of political unity and the building of the nation, the importance of personal character in a public official and leader, the emptiness of culture without religion, the importance of a sound financial policy, and other topics bearing on a nation's destiny. The book is remarkably clear and well composed; there is none better for a Bible class of intelligent adults. A preacher might use it with advantage as the basis or framework of a series of evening addresses.

The Historical Atlas of Bible Lands (for pupils), by R. M. Hodge (\$0.20), and the *Historical Geography of Bible Lands*, with fourteen maps, by the same author, published by Scribners, meet the demand for simple but reliable textbooks for the study of the geography of the Holy Land. The twelfth map represents the Jerusalem of Nehemiah; the map of the ancient city is printed in red while the plan of the modern Jerusalem is in black; it would perhaps have been better to print the map of ancient Jerusalem in black and the modern city in red. What the pupil needs to know is not the modern Jerusalem, which, by the way, is very largely outside the ancient city walls, but the Jerusalem of the Bible. Otherwise this handbook leaves nothing to be desired.

The Saviour of the World, by Dr. Benjamin B. Warfield, is a series of sermons preached in the chapel of Princeton Theological Seminary. Dr. Warfield takes up some very familiar texts and makes them live. His treatment of the parable of the Prodigal Son is thoughtful and accurate. He shows how this parable does not contain the essence of the gospel, for it ignores the atonement, Christ, the Holy Spirit, and the very character of God as a Father intensely loving. What the parable teaches is that God will receive the returning sinner. Other details must not be pressed too far. The other eight sermons are equally illuminating, and one would like to give long extracts from them. (George H. Doran Company, New York, \$1.25.)